2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

361 *Wei-hsi.*—This town, called Nyi-na in Na-khi (Chinese, Ni-na 倪那), and Ba-lung (hBah-lung) [16] in Tibetán, is situated on the upper slopes of the west bank of the Yung-ch'un Ho in a depression or hollow between two narrow low ridges (PLATE 158). The inhabitants are mostly Chinese. Na-khi live in the outskirts and neighbouring villages, and Li-su on the hill-tops. The town consists of about 400 houses, is a forlorn and not over clean place, and is situated at a height of 8,000 feet. It is surrounded by a low earth wall, of which the north gate, the most dilapidated one, is built of wood. The west gate resembles more a hole kicked out of the wall.

In ancient days Wei-hsi had no wall. In the sixth year of Yung-cheng (1728), a Fu (Ho-ching city) T'ung-p'an was transferred to reside there [other records say in the fifth year of Yung-cheng (1727)]. In the eighth year (1730) the viceroy O Erh-t'ai 鄂爾泰 ordered the T'ung-p'an Ch'en Ch'üan 陳權 to build a tamped earth wall, over two and seven-tenths li in circumference, with four gates. In the 26th year of Tao-kuang (1846) the Wei-hsi Assistant Colonel Wang T'ao 王濤 invited the gentry to contribute funds to erect nine watch-towers. In the second year of T'ung-chih (1863), the city fell into the hands of the Mohammedan rebels and the towers were burnt and much of the wall collapsed.

[799] 798 A Catholic mission has been established here, the church being south of the west gate, and the Protestant Pentecostal mission is not far away. The Ssu-ch'uan guild 四川會 has a nice temple and a clean rest-house at the northern end of the town overlooking the Yung-ch'un Ho. Pao-hua Shan 寶華山 is a mountain to the west of the town and on the top of it is a temple called the Wei-an Ko 維安閣.

Ten li south of Wei-hsi is the lamasery of Lan-ching Ssu 蘭經寺. It was built in the 10th year of Yung-cheng (1731). Its Tibetan name is bKra-shis-rab-brtan gling pronounced Tra-shi rab-ten ling.[17]

*489 *133 *137 Twenty li west of Wei-hsi is a high mountain separating the Yung-ch'un Ho from the Mekong.[18] The mountain is called the T'ai-i Shan 太乙山 ("Mountain of the primordial cause). It is also known as T'ien-i Shan 天乙山 and extends to the Li-chiang border at Shu-miao 樹苗. A dangerous mountain path leads up it, and it is necessary to climb with the help of vines and lianas. The entire region which comprises the Wei-hsi district is known to the Tibetans as sKye-nag-rong [19] pronounced Kye-nà-rong, or the Valley of the black people, or black men, which would correspond to the Chinese Wu-man. The meaning of Wei-hsi is "To hold or maintain the West."

5. FROM WEI-HSI TO YEH-CHIH 葉枝 PLAIN

[323] We leave the town by the north gate where a pottery is established, and descend to the main road and the stream-bed, which we cross over a stone-

[16] འབའ་ལུང་

[17] བཀྲ་ཤིས་རབ་བརྟན་གླིང་།

[18] The range consists mainly of coarse gneiss and schists, while the floor of the Wei-hsi basin consists of a series of delta fans which have been deposited at the foot of the eastern slope of the divide (GREGORY).

[19] སྐྱེ་ནག་རོང་།

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

463 people of Hsi-lien, for in the afternoon at the village of Wan-yao I found pottery works and a manufactory of iron
323 pans. The potter's wheel was made of one round stone revolving over another. The upper stone has a piece sticking up at the top and round this piece the clay is put. The potter then makes the stones revolve by working a treadle with his foot, and at the same time forms the clay with his hands. In three or four minutes he made a plate and two different sizes of cup. When the moulding is finished the things are put out in the sun to dry. Then comes the glazing. This process I did not see, but it was explained to me as follows:—The glazing stuff is made of rice husk and lime mixed together and heated and then mixed with water. Into this mixture the cups are put and are then baked in a kiln. The result is a greenish coloured glaze.

326 I then went on, accompanied by several villagers, to the iron works. Here they had a cylindrical-shaped furnace, three feet long and one foot in diameter, in which the iron
[376] was placed to melt. An ingenious use had been made of a little stream which flowed past the shed, to turn a horizontally placed water-wheel which worked the bellows for the furnace. Two pan-shaped clay moulds are then taken and one is fastened tightly down over the other, both with the convex side uppermost. The furnace is then tilted up a little so that the melted iron runs into a ladle, by means of which it is poured into a small hole in the upper mould, so that it fills up all the space between the two. It is left for a minute to solidify, and then the topmost mould is taken off and the pan that has been thus formed put on one side to cool.

186 While I was looking at this, one of the villagers came running up, grinning all over, and shouted out, "Is this a foreign devil?" He was immediately silenced by the others, and one could not take offence where evidently none was meant. The fact is that Chinamen among themselves nearly always allude to us as "Yang kuei-tzŭ," "Sea devil" or "Devil from across the sea," and many ignorant villagers would be puzzled to find any other name by which to call a European. The origin of this expression, I believe, dates from the first Chinese war of 1842. The Chinese

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

316 Basin produces annually about 4,000,000 tons of coal, 200,000 tons of iron, and 100,000 ounces of placer gold.[1]

317 The production of brine-salt is the most important mining activity of the Basin. Brine salt is almost synonymous with Szechuan Basin in China. The Basin is the only region in all China to produce this commodity. Normally, the annual output of pure salt in the Basin is about 8,000,000 piculs (one picul equals 133 lbs.), with a total value between 30 to 35 million dollars (Yuan).

The salt-brine belt consists of a tract somewhat rectangular in shape, extending from the northern limit of the Basin adjoining Shensi to the Yangtse River at Lu-hsien on the east and to the Min River at Chien-wei on the west. Generally speaking, this belt lies north of the Yangtse and west of the Chialing River. But scattered brine fields are also found as far as the Feng-chieh districts, almost at the eastern-most edge of the Basin. The most important producing areas of brine-salt are, however, confined to the south central part of the Basin, particularly in the area between the lower Min and To rivers. Among all the producing areas, the Tze-Kung is the most noted (Fig. 20).

288 289 323 The Basin's manufacturing development has been greatly benefited by the presence of numerous agricultural and forestry products, such as silk, cotton, hemp, sugar cane, tung tree, wood pulp, and others. Long before the introduction of modern manufacturing, handicrafts of various kinds, relying principally upon the local raw materials, have been established in the Basin. At present, the most important manufacturing activities include cotton-weaving, silk-weaving, hemp-weaving, paper-making, glass-making, and tung-oil-refining.[2] The principal manufacturing centers of the Basin are located in the Tzeliuching, Chungking, and Lo-shan areas, where water transportation is most convenient.

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[1] Swen, op. cit., p. 42.

[2] W. H. Wong, "The Prospect and Economic Reconstruction of Szechuan," South East China Review, II, No. 3 (1940), 4.